

THE BAPTIST.

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This is a sin found in all classes of society, no profession or calling being entirely free from its polluting influence.

Vulgarity and Vulgarities.

Some preachers, (we wish the number was less) are shamefully at fault in this matter. Nothing is more disgusting than a foul-mouthed preacher dispensing the polluting, soul-destroying poison of hell in immoral conversation. An anecdote that cannot be told by a man in the presence of ladies should never be told; and a woman who will attempt to dispense vulgarity to her friends, is unfit to be any gentleman's wife, any lady's associate, and is unworthy of the respect of her own children. If we cannot look to our mothers, sisters and wives for models in this respect, pray tell us where we shall find them? Imagine Jesus telling an immoral joke! Impossible to even think of such a thing.

There are certain duties and privileges involved in the pastoral relation that should never be ignored.

Pastoral Courtesy.

Sometimes very excellent brethren and not a few pastors make serious mistakes in this matter. The pastor is naturally expected to perform the marriage ceremony for each of his lady members who gets married. He logically has charge of all funerals occurring among the members. And no funeral or marriage should ever occur without the pastor being asked to participate. There are circumstances that make it perfectly permissible to invite other preachers to participate, former pastors, special ministerial friends and relatives, but no circumstances can arise that will justify ignoring the pastor; neither is it ever right for any pastor to encourage people in ignoring their pastor.

The New Voice gives out the following statistics that bring good cheer to the heart of every lover of his kind. No wonder the whisky men are dismayed and are trying to rally their force for the final fight:

Encouraging.

"In Texas, 136 counties have total prohibition, 62 counties have partial prohibition, and 46 counties have unrestricted sale of liquors. In Tennessee, out of 5,500 cities and towns in the State only eight have unrestricted sale of liquors. In only 12 of the 96 counties can whisky be sold legally. In Kentucky, 47 counties have total prohibition, 54 have partial prohibition, and 18 have unrestricted sale of liquors. In Arkansas, 44 counties have total prohibition, and 29 have unrestricted sale. In Mississippi, 65 counties out of 75 have prohibition, and out of 200 legisla-

tors all but a dozen or less have signified their approval of a referendum for State prohibition. In Georgia, 103 counties out of 137 have prohibition. In all the Southern States there are only 24,000 saloons, while there are 27,000 in New York city alone."

On the first day of September the editor of THE BAPTIST met with the West Judson association for the second time. The meetings were held with the Sherman Baptist Church. Rev. T. A. J. Beasley was re-elected moderator, Rev. I. P. Randolph clerk, and Bro. Golden treasurer. The representation from the churches was good and the interest in the association excellent. Two new churches were admitted into the association. The churches had made very satisfactory progress in all benevolent work. The spirit of the body was all that could be desired, and the speeches of a fine order.

West Judson.

At the close of the first day's afternoon session, a very large crowd of delegates and citizens assembled at the cemetery to witness the unveiling of the monument of our late brother, J. Y. Tucker, by the Woodmen of the World. Rev. W. E. Berry, of Blue Mountain, delivered the address of the occasion, which was well done.

THE BAPTIST received very cordial welcome and substantial support. The editor in company with Dr. Rowe, Rev. R. A. Kimbrough, the new pastor at Tupelo, and Rev. S. P. Harris and others, very much enjoyed the hospitality of D. E. Langston and his excellent wife. It is a real pleasure to attend this harmonious and growing gathering of God's people.

This old body, the home of the Lowreys and other distinguished men, was reached on the morning of the 3rd inst.

The Tippah.

They had organized the day before by re-electing the old officers—Rev. W. E. Berry, moderator; J. W. Crump, clerk; and J. A. Norris, treasurer. They met with the Pine Grove church, 8 miles north of Hickory Flat. The attendance was good, and many other marks of advancement were seen.

Here we met the Ex-Army Chaplain, Rev. Frank M. Wells, who was a large factor in ejecting the Army Canteen from the United States Army. He preached a fine sermon on Thursday, at 11 a. m., and did some good speaking before the association. He would do some good work with some more of our Mississippi pastors. Several of us were cared for in the good country home of our Bro. Autry, the father of Rev. J. A. Autry. The next meeting of this body was appointed to be held with

Academy church, 6 miles Southeast of Blue Mountain. This gathering was also noted for its harmony and growing mission spirit and practice.

Returning from the association, we spent a pleasant hour with Deacon P. C. Gadd, of Hickory Flat. Bro. Gadd is a hospitable, whole-soul brother.

Georgia has a law that has well-nigh settled the vagrancy question in that State, which is so troublesome to all our Southern commonwealths. Any and every person, without regard to race, color, sex, or anything else, who is found to be without regular employment, or some visible means of support, is taken up by the authorities and sent to the chain gang. It gives every person the right to work voluntarily for wages or involuntarily, in the chain gang, without wages. They say it has worked marvelously well. The negroes and other idlers and roustabouts, who have been swarming in and about the towns have gone out into the country to seek employment as farm hands; and whereas before there was a great scarcity of labor, farmers are now having more applications for jobs than they can fill, in many cases. In all our towns one negro cook frequently supports three or four negro men, big, stout men, with the takings from the kitchen, which, if she is not allowed to do, many a housewife finds herself without a cook. The enforcement of this law breaks up all that sort of thing, and sends these men forth in quest of work. And then sometimes a man, who may work on the railroad, has three or four women, whom he supports, no one of whom would cook, wash, nurse, or pick cotton for you to save your life. This law allows a man to support one wife, but strikes a severe blow at the wholesale concubinage that prevails among the negroes—and which has been known to exist in certain quarters among certain classes of white people. In pulling down the temple of idleness, it destroys the rendezvous of crime, and converts the criminal into an honest laborer. As an example of how the law works, in one direction, and a very important one, too, in Bibb county, in two days after it came into effect, eighty marriage licenses were issued. How it works in another direction, is seen in the statement of a farmer, who says that, while he used to be laughed at, when he would approach a bunch of negroes and ask them if they wanted to work, now he is overrun by applicants for work. By all means, let our next legislature enact some such law for Mississippi.

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T. J. BAILEY, EDITOR AND MANAGER.

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The Primitive Way of Baptism.

The Episcopalians are to build a grand cathedral at the national capital, Washington, one that will be in keeping with the city and the nation. They are also going to build a baptistry, one in keeping with the Scriptural requirements for the administration of the ordinance, octagonal in shape, fifteen feet in diameter, and four feet deep, with steps for going "down into the water," and coming "up out of" it again, as in the olden time, before tradition had usurped, in so many minds, the place of the Word. Here is what Bishop Saterlee, of Washington, in *The Churchman*, July 18, says about it himself:

"But a cathedral baptismal font has not yet been provided, and it is proposed, as soon as possible, to erect one which, like those of the cathedrals of the primitive church, shall be large enough to be used either for immersion or in the ordinary way. That this is also in accordance with the Book of Common Prayer itself, will be seen in a single glance at its Baptismal Office. Though it is there directly prescribed that the minister should "dip" the person or child into the water, if that primitive mode of baptism is desired, this liberty of choice is practically denied by the small size of the baptismal fonts in all the churches at the present day."

Of course, the good Bishop will come in for a good round of abuse. He will be called "narrow," "bigotted," "unliberal" and many other horrible names, on account of that baptistry. But it will stand, so long as that great cathedral endures, as a witness in favor of correct baptism. It may be a long time, before this long step, towards the restoration of Bible baptism, in Pedo-Baptist churches, is universally followed. An error, as hoary with age as the substitution of sprinkling for immersion, is not easily uprooted, and more especially when its thousand years of history is in harmony with human inclination. However that may be, Bishop Saterlee is to be congratulated upon his

proposed baptismal font. It is another enduring monument to the validity of the Baptist contention, that immersion is the original way of baptizing. The scholarship of the world, all along, has conceded the impregnableness of our position, and, it is a great delight, to see the concession of impartial scholarship, chiseled into this concrete form of testimony. Standing, as it does, in a great cathedral church, in the great Capital of the greatest nation of earth, who knows but that it may prove an object lesson to many multitudes of people, who have never taken time to give the subject one five minutes of earnest thought, setting forth as it does, in beautiful symbolism, the grandest fact in human history—the burial and resurrection of the Lord Jesus Christ.

We commend this style of baptismal fonts to all our Pedo-Baptist brethren and sisters. It is in keeping with the times—times when tradition and well established customs go for nothing, in the light of well established Scriptural truth. Really, the argument, now employment to establish sprinkling and pouring as baptism, is so flimsy, to be perfectly candid, that even men of ordinary intelligence ought to be ashamed of it, as they would be seemingly, if they were not bent on making out a case—having said the mule is sixteen hands high, they are standing by their declaration, facts or no facts. Or so it appears from our point of view; and yet, we do not want to judge our brethren of other denominations, harshly. What we would love to see them do, is to lay aside preconceived notions, and make a prayerful study of the Scriptures on the subject of baptism. Dr. Madison C. Peters says that, he had been preaching for more than twenty years, before he made such a study of the subject; and when he did make it, he became a Baptist, leaving a happy pastorate in one of the wealthiest churches, and one of the most cultured congregations in New York. He is an intelligent man. What he did, it is reasonable to believe, many others would do—if they would only take up the question as he did. Will they do it? If not, why not?

"Evangelism in its Highest Aspects."

Three years ago, the Presbyterian General Assembly, North, appointed a committee with J. W. Converse, LL.D., Superintendent of the Baldwin locomotive works, Philadelphia, chairman, and J. Wilber Chapman, D.D., secretary, to look into the evangelistic work of the churches, for the purpose of arousing an interest in behalf of the unsaved. This committee projected three lines of work: First, they prepared, and sowed the field down, with literature, dealing with the principles and methods of revival; second, they had the best men, they could secure, to hold conferences, in the great centers, laying the matter on the hearts and consciences of the leaders; and third, they sent out forty-one preaching, and ten singing evangelists, who labored in twenty different States, with the result of seeing more additions that year to the church than any other

year, in all her history, save one. They also planned an annual conference at Winoona, Indiana, to discuss the best methods of evangelism, where this season, it is said, 8,000 or 9,000 people, mostly Presbyterians, 1,000 of whom were preachers, assembled to hear about the work.

Our northern Baptist brethren, never to be outdone, were so impressed with the work done by the Presbyterians that, last year, so many of them as met at the Winoona Assembly, issued an address to the Baptists of America, which looked toward our having a similar campaign projected. At their Anniversaries last May, in Buffalo, the matter was discussed at length, and the whole matter turned over to their Home Mission Society. The Society proposed two conferences, one in New York, which took place in July, and one in Chicago, which has just closed. These conferences were composed, respectively, of the State Missionary secretaries, district secretaries, officers of the Society, and some leading pastors and evangelists, to the number of "a score or more" in each meeting. They likewise proposed three topics for discussion: First, what is being done; second, what ought to be done; and third, how to do it,—winding up with a big banquet at the Palmer House, "where the visiting brethren were generously entertained by the Chicago brethren." Of course, after such a conference and such a banquet, "there was a unanimous vote for a similar meeting next year, to which a large number shall be invited, including the conductors of our schools, which shall consider evangelism in its highest aspects."

This is the movement up-to-date; and, we confess, here and now, to a great dislike for "evangelism in its highest aspects." Give the Holy Ghost a chance to work, through the "pastors and evangelists," whom God has given to the churches, through the churches and you, will have evangelism in its perfection.

Let these brethren, now go out, and hold some meetings, telling the people about their sins, and Jesus Christ their Savior; talk to them about the judgment to come, and the awful state of the sinner left in hands of an angry God; and, the terrors of hell whose fires are never quenched, and then there will be no need to discuss "evangelism in its highest aspect." Or at least, this is the way the Lord leads us to do it down here; and, there is scarcely an issue of *THE BAPTIST*, in which there is not a number of baptisms reported, as a result of special revival, or evangelistic meetings, and in some issues more than five hundred are reported. And there is room for even greater things still to be done through these old channels.

O, there is no harm, in a number of brethren coming together, and talking over the condition of the churches as relates the great work of evangelism; nor, for mission boards to protect an evangelistic campaign in destitute places; no, not even in issuing an address to the churches, laying upon them the burden of lost souls but for the Lord's sake, and those for whom he died, having done this,

let's not wait a whole year—then have another banquet! Do let us get out, right away, among the people and hold some meetings; and keep on holding them; spend less time in the mountains and at the springs, on the lakes and by the sea, recuperating our strength, that was not wasted in preaching the gospel, and more time in fishing for men, then we will see evangelism, in its highest and holiest aspects—nor will we have to wait until "the conductors of our schools," as excellent men as they are, point it out to us either. The Lord save us, else we will perish in our folly, trying to be like other people around us, and not like those, who went about preaching the gospel to a lost and ruined world, in New Testament times.

Notes and Comments.

"Almost everything has gone up, except preachers' salaries," remarked a very close observer of human events, recently. Is it not so? It should not be so. Why is it so, brother deacons?

The Baptist Young People of Ohio, have undertaken something practical—they are trying to put the *Journal* and *Messenger* into as many houses as possible. They could hardly do a more helpful thing.

The Baptists of Mexico are planning what may prove to be an epoch-making meeting in the city of Mexico, September 13-17. They are to set on foot a training school for preachers, and a publishing house for the more speedy dissemination of sound literature. Drs. Morehouse, Chivers and Williamham, representing Baptists North and South are to be present.

Alexander McLaren says, he is sorry for the young preacher that has to start his ministry, in a large and influential church; for, beginning at the top, if he moves at all, it will be towards the bottom. He began his ministry in an obscure corner of the earth, and climbed to the foremost place in the minds of the people, and held it, until from sheer old age, he resigned it. Here is a fine suggestion to all young men, who need it.

"Christendom," the weekly that made its appearance from the press of the University of Chicago only a few months ago, has been consolidated with the "Biblical World" and changed to a monthly under the title of "The World Today." We have often seen a little negro running around with the name of "George Washington," "Thomas Jefferson," or "Abraham Lincoln," and the hiatus between the name and the negro was something vast and extremely ludicrous.

The Labor Unions of Detroit, in deciding that there shall be no more Sunday funerals, in that city, except in cases where death is the result of some contagion, have rendered a distinct service to the preachers of that city anyhow if to nobody else. In most of our large cities, as

well as too many small ones, the custom has been to save the funerals until Sunday, when there could be a fine turnout, and sometimes a most unseemly blow-out. At all funerals, the thought should be to care for the living, while we are showing due respect to the dead.

Rev. J. Campbell Morgan was asked, by those who have the matter in hand, to take charge of the evangelistic services, to be held in connection with the World's Fair, at St. Louis, as Mr. Moody did at Chicago. But because the Rev. J. Campbell wanted a large central "auditorium," and the other parties to the movement wanted the meetings in the several churches, he declined to have anything to do with it. Well, while the young and gifted successor to Mr. Moody, is a fairly good preacher, there was a time when he was not, and great revivals got along pretty well; and, by the help of the Lord, what has been, in this particular, can be again.

In Turkey, even, somebody has been reading the Bible of late. At any rate, the authorities have discovered that "Macedonia" occurs in the Bible, and have ordered it stricken from all Bibles, for use in their realm, and the words "the vilavets of Salonica and Monastir" inserted in its place. As a translator and distributor of the Holy Scriptures, the Turk is only exceeded by some Bible societies, whose names are still familiar to Baptists, because of their refusal to circulate the best edition of the Book yet to be had in India, only for the reason that the word "baptizo" was given the only rendering in harmony with the impartial scholarship of the world.

A distinguished Hindu gentleman and editor, who had read almost everything in religious literature, and who had attended the Haskell lectures delivered by Drs. Barrows and Fairbairn, in earnest conversation with one of our missionaries, said: "India does not need to be instructed in the philosophy of the Christian religion; what India wants is to see a Christian life." When one remembers that the Haskell lectures were intended to acquaint India with the "philosophy" part of our religion, he can better see the timeliness of the rebuke here rendered, unintentional, of course. It would not be a bad thing for some preachers to sit at the feet of this old Hindu for a while.

"That was a sensible father, alert to his moral responsibilities as a parent, who declared to his son, in the course of a discussion as to church going, 'As long as my boy sits at my table, he must sit in my pew!'" Quoting the above, the Religious Herald remarks: "What old-fashioned, antiquated doctrine! Now-a-days, if the boy goes to church at all, he goes into the gallery, or takes the first seat just inside the front door. The old custom of having the family sit together at church—why, that is a memory only." Yes, and "a memory only" to the oldest church goers at that. Sad—sad, indeed! How long.

will parents allow their children to control them in such matters?

England spent \$1,110,000,000 in subjugating the Transvaal people. At the close of the terrible war, she gave the Boers \$15,000,000 with which to rebuild their homes and devastated fields. She has recently begun the work of "reconstruction" on a gigantic scale, issuing a loan, at 3 per cent., of \$175,000,000, of which \$65,000,000 are to be spent in buying the railroads; \$25,000,000 in railroad equipment; \$12,500,000 for land improvements, and \$10,000,000 for public improvement in general. There was such a rush for the bonds, the day they were put on the market, that the demand was twenty times the amount of the loan.

The Presbyterian Standard is authority for the following figures: Southern Presbyterians have, in foreign lands, 9 missions; 44 occupied stations; 170 missionaries, with 131 native helpers; 8 volunteers ready to sail; 84 churches with 6,600 members; 10 self-supporting churches; 20 per cent increase abroad and only 6 per cent at home; \$180,000 spent last year in the foreign work, while \$2,108,000 were spent at home, the number of people in the "two fields," being about equal; 94 per cent of the amount raised reach the missionaries, while the expenses of the work amounts to only 6 per cent. Religious work is done with a smaller expense account than any other work in the world.

The Mobile, Jackson & Kansas City Railroad announce that beginning August 30th, 1903, they will sell round trip tickets at one fare for the Round trip every Sunday from all agency stations to Mobile and Hattiesburg respectively, tickets good only on date of sale.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Carey Association.

The Carey Association convenes at Centerville, October 2nd, 1903. Trains arrive at 6:20 and 11:42 o'clock a. m. going south. Northbound leaves at 1:05 and 7:35 p. m. Brethren will meet trains on arrival.

Respectfully,
H. S. ARCHER, Moderator.

Poplarville High School.

The Poplarville High School opened its twelfth session September 1. One hundred boarding students matriculated the first week. New students from a distance are entering every day. The total enrollment is over 300. We have students from Alabama, Louisiana, and from every county in South Mississippi.

Prof. Thames, the principal, during vacation, expended something over ten thousand dollars in building a new dormitory for girls. This is an elegant structure, supplied with hot and cold baths on every floor, lighted with electricity, heated with steam, sanitary closets in the building—modern in every detail.

The dormitory for boys is also being equipped with these new facilities. We are prepared to take good care of boys and girls. For new pianos have just been added to the music department, also a handsome \$160 organ.

All music students are required to learn to play the organ. Prof. Thames says he wants all educated here to be able and willing to assist in church music. It will be a great day when all music teachers follow his example.

He has established a school greatly needed in Mississippi. It confers no degrees but prepares for life, for college and University. He has taught here ten years and begins a new decade full of hope and ambition. It has always meant a great deal to be an alumnus of the Poplarville High School, in the future pupils can refer with increasing pride to their training here. I desire that all my friends may know that I am connected with this widely known and useful institution.

Very truly,
L. T. DICKEY.

No Meetings.

Began with Harpersville Church third Sunday in July. Bro. W. P. Price had been engaged to do the preaching. Owing to sickness among his flock at Jackson he did not reach us until Monday and was called back home after spending only two days with us. The four sermons he preached were well received. The meeting ran until Friday and five happy converts were baptized.

On the fourth Sunday—July—and the week following I was with Pastor C. E. Welch and his noble people of old Dry Creek Church in Rankin county. A good warm meeting in which the church was strengthened and a pastor made happy. I left before the meeting closed. One had been received for baptism and some by letter.

On the first Sunday in August I began with a beloved physician pastor, A. M. Barnes, at Standing Pine Church, which is within three miles of where I was born. We had large congregations and a good meeting. Thirteen were baptized.

At my home church here at Lena we began on the second Sunday in August with Canton's bishop, S. G. Cooper, to do the preaching. We had good preaching, good

congregations, and a good meeting, with six accessions.

The third Sunday in August found me with Pastor Wash S. Ford at Lilian. This was the best meeting I have been in this summer. The congregations were not large but regular and attentive. The church was of one accord and in the spirit of the Master. Eighteen were received for baptism and several by letter.

We began on the fourth Sunday in August at Walnut Grove, where I am serving my ninth year as pastor, with Bro. S. G. Cooper to do the preaching. I don't think I ever heard better preaching or saw a church more edified by a series of sermons. Walnut Grove has been the banner church of Harmony Association for some time and bids fair to hold her position. Two were baptized and one came in by letter.

T. J. MOORE.
Lena, Miss.

Good Series of Meetings.

Beginning with Harmooy Church, Montgomery County, Saturday before the 3rd Sunday in August, the pastor preached seven days and nights to an interested audience. While heavy rains during the week had the effect to curtail the attendance, the results were five additions to the church—2 by experience, and three by letter. The church, which had gone down to some extent, was very much revived. The next work done was at Dividing Ridge, Yalobusha County.

Here, the pastor preached five days and nights to a continually increasing audience, after which French, of Air Mount, came to our relief and the pastor, leaving him to finish the work, the result of which has not been attained, hastened to the assistance of Bro. R. L. Gillon, of Texas, who several days before, had begun a meeting for us at Providence, Grenada County.

Here Bro. Gillon was expected to help the pastor during the week following the 5th Sunday of August, but our visitor being unable to remain longer than three days of that week, the church decided, upon the consent of the pastor, to begin meeting several days before.

When this writer reached home he found the church astir, back-sliders being reclaimed, and sinners being converted. The result of this meeting was a great number reclaimed, pledging themselves to the work of God; and 9 souls baptized into the fellowship of the church.

A word for Bro. R. L. Gillon. He impressed me as being all aglow with the Spirit of God, and informed as to the best methods of doing God's work. Brother, it will do you good to have him with you sometime.

Brother, sister, one and all, pray for me and my work, as I now pray God's blessings on you all. Amen!

J. W. FIELD.

Protracted Meetings.

MARTIN

We began our meeting here the 2nd Sunday in June, with Bro. E. S. P'Pool, of

Hermanville, to do the preaching. Bro. P'Pool faithfully preached the Word of God 5 days, and as a result there were 5 accessions to the church, one by experience, and 4 by letter.

PLEASANT GROVE—LINCOLN COUNTY.

This church held her annual meeting during the week following the 3rd Sunday in July. Bro. G. S. Jenkins, a student of Mississippi College, did the preaching. Bro. Jenkins preached the gospel in its simplicity. Christ is his theme. The church was revived and 5 were received by baptism. Bro. Jenkins, by his earnest and faithful presentation of God's truth, greatly endeared himself to this people.

TANGIPAHOA, AMITE COUNTY.

We began our meeting with this church the 4th Sunday in July. Bro. W. R. Cooper, of Itta Bena, was with us and preached for us during the meeting. Bro. Cooper is a good preacher. He earnestly held forth the Word and as a result of the meeting, the Christian people were revived, and 7 happy converts were buried with Christ by baptism.

Tangipahoa is a good church. Peace and harmony prevail. This is the region of piney woods, and of clear running streams. Baptists thrive in these parts.

DAMASCUS, FRANKLIN COUNTY.

Our meeting began here the 5th Sunday in August. Bro. S. R. Young of Martin, did the preaching. Bro. Young was pastor of this church two years ago, and assisted in the meeting here last year; and during this time 84 members have been added to the church. Bro. Young preached unto us Jesus, and the Lord greatly blessed His truth. The church was revived, and 27 were baptized. Among those baptized was an old man 67 years of age.

The Lord has greatly blessed me in my work this year, for which I am profoundly grateful. All praise to Him who loved us and redeemed us.

T. J. BARKSDALE.

Revived All Around.

The meeting at Harrison began the fourth Sunday in August. The pastor preached until Tuesday morning, when he was joined by Bro. E. B. Miller, of West Point. The revival was well nigh complete. Everybody knows that a full and complete gospel was preached. The whole town became interested. Some political and personal differences were lovingly adjusted. The pastor's salary will be increased by one-half. A baptistry and two dressing rooms will be added to the church. Nearly all the available material was brought in, including two prominent members of another denomination. Twelve new members were received, eleven by baptism. We paid Bro. Miller \$73.40 for his week's work. He is with me now in a meeting at Courtland.

W. H. CARDER.

Ebenezer.

One of the best meetings ever held in our church has just closed. We expected Bro.

1903.

Lane to be with us but he was prevented from coming. While we regretted that Bro. Lane could not be with us, we were glad to have our much-loved pastor, Bro. Gardner, speak to us of the "things of God" in his plain and beautiful way. The meeting was held mainly to encourage and strengthen the church members, and we believe that this was accomplished.

"Speaking the truth in love," our pastor showed us the path of duty so plainly that there will be no excuse in future for neglect. Lately we have granted about twenty-five letters to members who will unite with near churches lately organized. Though our church is weakened by this loss, we believe that God will still bless us if we trust in Him and do our duty.

Three united with the church for baptism and three by letter.

The meeting began on the fourth Sunday in August and closed Saturday, August 29th. With best wishes for THE BAPTIST,

Yours truly,
(MISS) HATTIE DIXON.

Good Meeting.

I am in a good meeting with the Good-water Church, New Liberty Association. W. H. Boone, of McHenry, is with us, also Bro. Coughman. This is a large church and has a good future ahead. We have had some accessions and will have more. I go from here to Conehatta, Newton county, to help Bro. J. E. Chapman. That will close my protracted meeting work of eight meetings. Fifty and sixty new converts.

Yours truly,
W. P. CHAPMAN.

Strong River Association.

This Association will meet 7 miles from Braxton with the New Zion Church, Friday Sept. 19th. There will be arrangements made to meet the delegates and visitors Friday morning.

We hope to have Bro. Rowe and Bro. Bailey and others with us.

Yours truly,
A. L. O'BRIANT.

Hebron, Yazoo County.

I have just closed a meeting here. We began on the 5th Sunday. We had invited Bro. B. Simmons to assist in the meeting, but on the account of sickness, he could not come. We were greatly disappointed, but trusting in God for help, we preached, the church sang and prayed, and the people came and almost filled the house every day. We baptized eight promising young people on Thursday afternoon.

B. A. McCULLOUGH.

Fellowship and Rodney.

These two churches are the pastorate of Bro. John Thompson—whom I recently helped in meetings. Here is both a pastor and people worthy of our emulation. The pastor preaches the great doctrines of the Bible and has the courage to show what church holds these doctrines and what churches do not.

One of the main causes for the rapid in-

crease of Baptists in the South is just such preaching and teaching as Bro. Thompson does. He is also the leader of the young people, who easily confide in him. Any people are fortunate in having Bro. Thompson as pastor.

These two churches combine in calling a pastor. They own a pastor's home and forty acres of good land in the country, conveniently located. On this farm Spurgeon Thompson, (the son) raised enough cotton, together with some additional help from his father, to go to Mississippi College two years.

All of our churches ought to have pastors with them, either by moving up to full time, or by combining with some neighboring church in owning a home and calling a pastor. Thus in every community there will be a Baptist pastor, and the kingdom and the Church of Christ shall conquer the world.

ELBERT S. P'POOL, JR.

Hermanville.

Still the good work goes—Sunday, September 6. Four received for baptism—one by letter. The church working and rejoicing.

Faithfully,
ELBERT S. P'POOL.

Liverpool, Yazoo County.

We began our meeting here on the fourth Sunday in August. Bro. T. J. Miley preached for us. The Gospel was clearly presented, and while no one joined, we hope there were lasting impressions made.

The meeting did the church great good, and while we are but few in numbers, we hope to do much in the Lord's cause.

B. A. McCULLOUGH.

Center Ridge, Yazoo County.

I met my people of Center Ridge Church on the first Sunday in September, the first meeting since our protracted meeting. I had the largest crowd that I have ever preached to at this place. After preaching, dinner was served at the church, then we retired to the creek and baptized one young man.

We met at the church again at night and after preaching, received three members for baptism, making five now waiting for baptism.

B. A. McCULLOUGH.

Zion Hill Church, Amite County, Mississippi.

We have had one of the best meetings at this place we have had since I have been pastor for the last five years. Brother and Sister J. R. Johnston, of D'Lo, were with us. Bro. Johnston did some of his best preaching. I like the way the meeting closed. We baptized eleven Friday morning and went to the house to have a closing service and twelve more joined for baptism. All grown people. Old Zion Hill has not had such a meeting for years. I cannot help but think that the effects of the meeting on the community gives the church a brighter outlook than it has ever had. To God is all the glory due.

W. S. CULPEPPER.

Bethel, Copiah County.

We began our meeting on last 4th Sunday with Bro. J. R. Hobbs helping us. It was the most decidedly successful meeting we have ever had in Bethel Church. The congregations were very large and attentive and much interest was shown from the outset. Bro. Hobbs preached some of the best sermons I have ever heard. He is clear, forceful and logical. There were twenty-three accessions to the church, seventeen by baptism, three by letter and three restored. I might say too, that we had two children, a boy and girl, to join whose parents are Methodists, and they refused to let them be baptized. God has manifested His power to us and has done a great work in our midst through His servants. Friday afternoon was a sad time to us and the whole community when Bro. Hobbs said good-bye. We sang "God be with you till we meet again." I don't believe there were three dry eyes in the house.

W. E. FARR.

Important.

The next session of the Southern Baptist Theological Seminary will open Thursday, October 1st, 1903. All new students are expected to bring with them license or ordination papers, or if they have not received these, a letter from their church endorsing them as students for the ministry. Information as to reduced rates over the railroads can be obtained by addressing Mr. B. P. Smith, Room 10, New York Hall, Louisville, Ky. Ladies who expect to enter should also bring letters of recommendation from their churches. The first meal in New York Hall will be served at supper on Wednesday, September 30th. It is important that all students be present at 10 o'clock Thursday morning, when the Seminary will be formally opened for the session, for matriculation and to hear announcements. The opening address will be delivered in Norton Hall at 8 p. m. of the same day by Prof. E. C. Dargan, D. D. E. Y. MULLINS, President.

More Meetings.

I give some of the visible results of meetings of days in the three churches that I am pastor of. Fourth Sunday in July, seven days' meeting; 17 accessions, 11 baptized. The church decided for the pastor to do the preaching. Church united. The Lord was with us in saving souls.

First Sunday in August was our meeting at Star. Here Bro. J. R. Nutt came in Monday night and continued with us until Saturday morning, preaching the pure Gospel to us three times a day. Bro. Nutt is one of our best preachers. One for baptism, five by statement, which adds much to the strength of our little church.

Hickory Ridge Church third Sunday in July. We looked for Bro. W. P. Chapman to be there, but he failed to come. The Lord was with us in His saving power and on Friday we buried eleven happy converts with their Lord in baptism. One other awaits baptism. Church much revived.

God bless the editor and our paper.

S. MORRIS.

Selected.

BY F. S.

Aim high. If you would hit the mark you must aim a little above it. Every arrow that flies feels the attraction of the earth.

A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction for a perpetual reproof. It is a voice that everybody understands.

Fraid to be alone. Harry used to be afraid in the dark, and to be alone. But his mother told him about God's loving care and taught him this Bible text—"What time I am afraid I will trust in thee"—Psalm 56:3.

Faith is no mere and simply to grasp a benefit—imputed righteousness; it is also a powerful and energetic principle working towards personal sanctity by the purest and highest of all motives—love. Galatians 5:5.

Conspicuous virtues: Liberality with other people's money, and promptness to confess other people's sins, are virtues which survived the fall of human race. They are conspicuous ones if not shining virtues.

Cures for heart trouble—Jon 14:1-3.

1. Believe in God.
2. Believe in Christ.
3. Believe in heaven.
4. Believe in immortality.
5. Believe in the risen Christ.
6. Believe in the coming Christ.
7. Believe in the certainty of all this.

Purposes of Law.

Old Testament Law.

1. To restrain from sin.
 2. To secure upright living.
- New Testament Law.
3. To manifest sin.
 4. To intensify sin.
 5. To convict of helplessness.
 6. To lead to Christ.

Short cuts. A student asked the president of Oberlin College if he could not take a shorter course than that prescribed by the institution. "O yes," was the reply, "but that depends on what you want to make of yourself. When God wants to make an oak he takes a hundred years; when he wants to make a squash he takes six months."

Death.

With the few the greatest misfortune.

With Paul a glad departure to be with Christ, which is far better than continued life.—Philippians 1:23.

With the Jew Sheol, a gloomy realm of shadows and forgetfulness.

With Paul a bright, happy conscious life, ensuing directly upon death—2 Corinthians 5:6-8.

Practical Religion. I suppose that John Atkins is one of your best weavers," remarked a preacher who was being shown through a great mill by the foreman. "Not much, he isn't," responded the foreman. "The trouble with John is that he stands around talking about religion when he ought to be attending to his loom. He is a good enough fellow, and has the making of a fine weaver in him, but he hasn't learned yet that while he is in this weav-

ing shed his religion ought to come out of his fingers and not out of his mouth."

Escaping consequences. Some professed Christians expect to escape the consequences of graceless conduct through the gracious kindness of God. But grace is God's work in us as well as his good work for us, and a gracious disposition will not allow graceless conduct. Salvation is not a method by which one may evade the consequences of a sinful life. If one's life be in Christ his living will also be in Christ. Salvation is deliverance from sin, and not merely deliverance from punishment. He who will be saved from sin hereafter is being saved from sinning here and now.

Cut this out and keep it.

"The Lord is my Shepherd; I shall not want"—Psalm xxiii.

I shall not want rest. "He maketh me lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

"I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointed my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

Settling a Pastor.

With many good ministers desiring good churches, and at least an equal number of churches looking for good pastors, it might seem that it would be an easy matter to fit the church with a minister. Experience shows the fallacy of this assumption. Churches able and willing to give a pastor a fair salary, go pastorless for months and even years while constantly engaged in a quest for the right man. The failure to find that for which they seek cannot, in the majority of cases, justly be attributed to excessive demands on the part of the church. Some churches may be unreasonable in their requirements, and seek to secure a "\$5,000 man" for an \$800 salary; but these cases form the exception rather than the rule.

A part of the difficulty experienced in settling a pastor is due to the minister's friends. No sooner is a pulpit vacant than recommendations begin to pour in. Pastors who know and are supposed to have some influence with the church are requested to forward the name of this or that fellow pastor. The letter reads some-

thing as follows: "I see by The Standard that Rev. John H. Smith has resigned at Jonesville. I am thinking of changing my field of labor. Will you forward my name to the pulpit committee of the Jonesville Church and ask them to give me a chance to supply for them in the near future. In the two years that I have been in my present field we have received twenty-three members, have shingled the parsonage and paid off a debt of \$175. Congregations have doubled," etc., etc.

It is hard to refuse such a request as that, if, as is generally the case, the applicant be a good man, and sincerely devoted to the work of the kingdom. The temptation is to ignore all questions as to the candidate's fitness for this special field and send on his name accompanied by a warm recommendation. In a majority of cases this is done. The result is that the pastorless church finds itself embarrassed with riches in the form of potential pastors, each one endorsed by some of the "leading men" of the denomination. Then the trouble begins. Brother Smith is asked to supply for a Sunday, and he makes some friends. Brother Jones comes the next Sunday and wins the admiration of not a few. Brother Brown follows and gets a hold upon some unreachables by either Smith or Jones. A vote is taken by the church which reveals a hopeless division of sentiment; so Smith, Jones and Brown are all dropped, and the pulpit committee begins its work all over again.

Churches have a lot of trouble that might be avoided if those who are asked to recommend candidates would be absolutely honest. It often happens that one is requested to recommend a minister for a certain field when his knowledge of the man and of the church is insufficient to warrant an opinion. Then he ought to say so. Sometimes he knows enough of both parties to the proposed union to feel convinced that they ought not to unite. Then it is his duty to declare his conviction. It is a well-known fact that some of our ministers, out of the kindness of their hearts, will endorse the candidacy of any man for any position. The kindness is in appearance only. It is no real kindness to help a man to a place for which he is not fitted, and it is absolute cruelty to the church that suffers under the infliction.

This habit of thoughtless recommendation has become so fixed in the case of some prominent ministers that the intelligent pulpit committee discounts their recommendation at once. This is true, also, of the warm commendations given by some teachers and officers in our theological seminaries. It is the most natural thing in the world that such teachers should have a deep and special interest in the success of their students. No one can reasonably object to this; but the interest ought not to be allowed to paralyze the judgment, or to interfere with absolute frankness and honesty in representing candidates to churches.

It cannot safely be assumed that an earnest, devout, fairly able minister is just the right man for any church to which he may

aspire. The conditions in church work differ as widely as do the personal idiosyncrasies of ministers. The highest success can be secured only when the church and the man fit each other. Many a good pastor, thoroughly successful in a field where little is demanded in the way of initiative, fails utterly where ability in leadership is the prime requisite. However much we may admire and love our brother, we should refuse to urge his name upon the attention of a pastorless church unless we have an intelligent conviction that he is just the man for that particular field.

The church is sometimes embarrassed in its task of securing a pastor by the coquetish tendencies of certain ministers. To have it said in the denominational papers and talked at denominational gatherings that Dr. B. has been called to the important Blank Street Church in Blanksbury, doubtless ministers to the vanity of the honored doctor, and may provoke the wonder and envy of those who do not know the inside. But when it becomes known that Dr. B. was only flirting, that he gave the church to understand that he could be "moved," when, in reality, he had not the remotest idea of leaving his present field, the wonder changes to disgust. The unfortunate church is discouraged, and the reputation of the good Dr. B. suffers. There is no good reason why the pastor who is approached by a pulpit committee with the proffer of a call should not decide before the call is extended as well as afterwards.

What shall be said of those cases, where some self-appointed guardian of the kingdom of God assumes the task of warning churches, in search of pastors, of the heterodoxy of certain ministers who may be under consideration. If it is dishonest to recommend a man for a field for which you do not believe him to be fitted, how shall we characterize the hints and innuendoes and shrugs and vague surmises, by means of which, many a good man is made to appear as an enemy of the truth? This is sometimes carried so far that the minister is condemned, simply on the ground that he was graduated from a certain institution, in which some of the teachers are supposed to hold heretical opinions. No evidence is brought forward that the man himself is tinctured with heresy; he is damned without a hearing, and because of his alma mater. No man has a right to recommend one whom he believes to be a teacher of falsehood; but no man has a right to put his suspicions in the place of facts, and give a brother, of whose views he knows little or nothing, an undeserved reputation for heresy.

The difficulty experienced by the churches, in finding and securing pastors adapted to the work in hand, will never be entirely obviated. This is an imperfect world, and imperfection marks all our work. But, when men who are called upon to recommend discharge their duty with thoughtful conscientiousness, never allowing friendship or good-nature or prejudice to color the truth or lead to its partial suppression, the path of the church which

seeks an under-shepherd will become infinitely more easy than it is under existing conditions.—Chicago Standard.

Ludlow.

Jerusalem Church held their meeting of days beginning the 3rd Sunday in July and continuing through following week. 13 baptized, 6 standing over, 10 by letter and restoration. There have been over 100 additions to this church in last 12 months.

Bethlehem—The fourth Sunday in July and following week Bethlehem heard the Gospel and 25 were baptized, and four were restored.

Leesburg—The third Sunday in August, the same preacher who helped in the other two meetings, Bro. J. E. Wills, the Spokes of the young preachers, began a meeting at Leesburg and as a result 26 were baptized and three restored, making 29 at each place. Quite a coincident isn't it? These three churches are in reach of each other. We praise the Lord for His blessings. TOM TOMLINSON.

Some Meetings.

We began our meeting at Bethel, 4th Sunday in July. Bro. W. Hudson came to us Monday night and did the preaching until the close, the following Sunday night. Results—Church revived and seven added. Four were baptized.

MULBERRY.

We got to Mulberry and found our old church building torn down and part of it gone and the bill out for part of the lumber to build a new one, and ere now we presume the new one is in process of erection. These good people are determined to worship God another year in a nice, new, up-to-date house. Some of the best people to be found anywhere are in this church.

Our house being down we just borrowed the Methodist Church house and began our meeting 1st Lord's day in August. Result—four were added, three were baptized.

SILOAM.

Began here 3rd Sunday in August. Bro. C. T. Kincannon was with us and did the preaching. Result—six were baptized.

At the closing service Brethren J. T. Baysinger and E. P. Nesman were ordained as deacons.

A. T. CAMP.

Eastabuchie.

We have just closed one of the most interesting meetings here that the little town ever witnessed.

Bro. W. A. McComb of Gloster, by consent of his church, slipped away to take a little rest at his mother's, who is a member of our church; and having previously arranged with him, we borrowed part of his time from that good mother and put him to work for the Lord last 3rd Sunday and made "yoke-fellow" of him near two weeks, and then could scarcely let him go. His work fit well and the fruits tell. We baptized 26, and after two more ser-

vices, was left with about 8 more for baptism. Bro. McComb needs none of my praise; his works praise him best. The Lord be praised for him.

Respectfully,

A. J. ROGERS.

Rock Hill, Bethel and Hepzibah.

From Hebron, Bro. T. C. Schilling went with me to Rock Hill and preached for five days, two sermons each at the church after Saturday and one sermon at a mill near by for three nights. A good interest at both church and mill, with eleven for baptism.

Bro. Schilling went home and I went by way of Hebron to Bethel, a distance of forty miles across the country, where Bro. Weber met me on Monday and preached for four days. One restored and five baptized. From here I went to Hepzibah where I had Bro. S. R. Young to do the preaching for six days and he did it well. But there were not any accessions to the church.

My work for the summer has been very pleasant with these good brethren to labor with me.

R. DRUMMOND.

Not Retrogression but Advance

We are informed that an impression has risen that the American Baptist Publishing Society intends, eventually, to disperse with its Southern Branches and that the changes about to be made in the Atlanta Branch are supposed to be part of a plan looking to such an end. May I be permitted to say there is no ground for his impression. We intend not only to continue our Southern branches but to strengthen them, and to extend, if possible the business of the Society in the territories covered by them. The changes at Atlanta are made largely that the Society may do a more effective work along the special lines for which it was created. We discontinued the general book business, not simply because that business has been in the main unprofitable; but that we may have more times and energy for pushing the publication and supplies which the religious world requires. We shall carry a stock of Bibles, books, church and Sunday School supplies and periodicals, superior to that of any other house of the Atlanta field and shall stand ready to respond to calls not only from Baptists but from all other denominations. The release of a considerable amount of capital employed in the general book business and the decrease in rent and running expenses involved in the change, will enable us to get closer to associations, churches, Sunday Schools and individuals. Under the arrangement made with the purchaser of our general stock, we shall also be able to fill any and all orders for current literature. Our new store at 37 South Pryor Street will be as large as the old one and there will be every provision for welcoming, entertaining and meeting the wants of customers and friends. The change really marks a distinct advance of the Society's work in the South and we beg that it will be so regarded.

A. J. ROLLIN, Sec'y.

SUNDAY SCHOOL LESSON.

W. AS. ROBINSON.

2 Sam. 1:1-10—Sept. 13.

David Becomes King.

Golden Text: Behold how good and how pleasant it is for brethren to dwell together in unity.—Ps. 133:1.

It is attractive, something good and a fountain of pleasure. Our homes should be modeled after heaven. Love is the fountain of unity, and its degree is the measure of our concord; discord in the home is indecent, and the producer of it is a criminal. Sacrificing love will go a long way toward producing unity, but no principle of right should be sacrificed.

1. And it came to pass after this, the last lesson. Then David inquired of the Lord. Great praying makes a great man, not necessarily a distinguished one. All questions are worthy of prayerful consideration. Shall we go up into any of the cities of Judah? This request implies, "Thy will not be done," and this is the Christian's cry. And the Lord said unto him: Go up. God is always ready to give correct advice. And David said, whither shall I go? And the Lord said, unto Hebron. This was David's home and that of many of his men. It was a wise location with reference to Abner and Saul's followers.

2. David went up thither, and his two wives also, Abigail the Jezreelitess, Abigail Nabal's wife of the Carmelite. David evidently feels that his wandering is at an end.

3. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. The men who had endured his hardships were now to enjoy his comforts.

4. And the men of Judah came. Representatives of the people. And there they anointed David king over the house of Judah. He had previously been anointed by Samuel and this anointing was a public, formal acceptance of his sovereignty. And they told David, saying, That the men of Jabesh-gilead, when they had buried Saul, we do not know why this information was given. Sometimes good men have motives prompting them.

5. And David sent messengers unto Jabesh-gilead, and said unto them, Blessed be ye of the Lord: that ye have shewed this kindness unto your Lord, even unto Saul and have buried him. David was as generous as he was brave. These people had been bravely loyal to Saul, and David appreciated this. He honored them for it, and by so doing won their esteem. Always commend the commendable.

6. And now the Lord shew kindness and truth unto you. He asks a great blessing from God upon them—kindness and truth. Kindness is God's blessed providence; truth to keep them upright. And I also will requite you this kindness, because ye have done this thing. Saul was personally David's enemy, but officially his king, and in his life and death David honored the office by honoring the office.

7. Now therefore let your hands be strengthened. Wise planning and righteous acting always strengthen character; while ignoble plans executed always, without an exception, debase the actor. And be ye valiant. Discharge your duty regardless of conditions. For your master, Saul is dead, and also the house of Judah have anointed me king over them. David was a shepherd, poet, harpist, warrior, statesman and diplomat; and excelled in each of these accomplishments. He knew when to fight and when to use diplomacy—here he is diplomatic. This is a gentle hint to come and join him.

8. But Abner, the son of Ner, captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to Mahanaim.

Abner was Saul's commanding general, and may have had pure good motives in doing what he did, but it looks a little selfish, since Ish-bosheth was mentally and physically unable to be king.

9. And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. With such a king, Abner would be practically king.

10. Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel and reigned two years. But the house of Judah followed David. He was God's anointed, so there could be no mistake in following him.

11. And the time that David was king in Hebron over the house of Judah was seven years and six months.

Meetings Closed.

My protracted meetings are now over except French Camp. The meeting at Bear Creek embraced the third Sunday in July and continued five days. Baptized 3, received 6 by letter. New Zion first Sunday in August. Bro. J. T. Sargent did the preaching, and did it well. He is sound, logical, and forceful. Baptized five.

Poplar Creek, second Sunday. Continued six days, received two by letter.

Chester, fifth Sunday. Here we expected Bros. Tull of Durant and Kosciusko. We were looking forward to a great feast. When I got to Chester Saturday morning, and was informed that neither of the brethren would come, because of sickness, you can imagine our despondency. But we realized the situation. The church had kept up a good prayer meeting and Sunday School all the year. The church said to me, "you do the preaching, and we will look after the prayer meetings." All became interested and went to work, and we enjoyed one of the best revivals that we have witnessed in a long time. At the close of the meeting two young men, one young lady, and one mother were baptized. If every church in the land would keep up a good prayer meeting and Sunday School, then give their pastor the hearty co-operation he so much needs, revivals would be more frequent and pastor and people would be happier.

Bro. and Sister Tull endeared themselves to the people of Chester one year ago and

they have our prayers and sympathy in their afflictions.

I go to Beulah next week to assist Bro. Sargent.

W. H. H. FANCHER.

Sardis and Coldwater.

Our meetings at Sardis and Coldwater were far reaching in their influence. Bro. Geo. H. Crutcher, of Dyersburg, Tenn., assisted us. It was a delight to my heart to be associated again with a former college mate, who was also a collaborer in Mexico until drawn from the field by ill health. He will always be welcome with these churches whenever he chooses to come this way. My people granted me a vacation for the expenses of which they provided. This I am spending at DeSoto Wells.

R. W. HOOKER.

College Tidings.

Before this appears our session will have opened. Wednesday the 9th is the day. Many boys are already in, and others are coming on every train. We expect a large, enthusiastic crowd.

With hearty greetings to all our friends, and an earnest desire for their continued co-operation, we promise a report of the opening next week.

Truly, W. T. LOWREY.

Moved Up to \$5,000.

The Lebanon Association convened with the McHenry Church on the 2nd inst., and remained in session two days, finishing up the work with an evening session devoted to temperance. The discussions were all strong and helpful during the whole session.

Lebanon Association has made a large advance in support of the enterprises fostered by the denomination. The State of Mississippi is asked for fifty thousand dollars during the next conventional year. Lebanon Association will try to raise \$5,000 of the \$50,000.

Fine reports from all of the churches, showing we have increased at least one hundred per cent. in our contributions for the year just ending. McHenry is very much helped by the meeting, the impress of this body of Godly men and Christly women is an incentive to greater efforts to nobler service on our part. We missed you, Mr. Editor, and Brother Secretary, very much. We convene with Ellisville Church on Wednesday before the first Lord's day in November, 1904. O. D. Bowen was re-elected moderator and B. C. Cox elected clerk.

We thank God for this harmonious and profitable session, which was pronounced among the best Lebanon has ever had. Dr. J. B. Searcy, T. D. Bush and Rev. Patton, with the ministers and consecrated laymen of the association, have done much to quicken the energies of McHenry Church for which we are indeed proud.

Fraternally,
J. L. FINLEY, Pastor.

Personal.

—Pastor Lipsey graced our sanctuary with his genial presence Monday.

—The Southern Baptist Theological Seminary opens Tuesday, October 1st.

—Mississippi College opened Wednesday with the prospect of a large attendance.

—Evangelist Tardy, of Texas, now in a meeting at Crystal Springs, graced THE BAPTIST rooms with his presence.

—Hon. William Taft, late civil governor of the Philippines, has been appointed to succeed retiring Secretary Root of the War Department.

—Blue Mountain Female College opens Wednesday the 16th. They have been full since August 13th, which means that they will open up with 300 girls.

—Rev. B. A. McCullough has wound up his summer's work, and returns to school this fall. He goes to school every day and preaches every Sunday.

—Bro. A. G. Fore, of Morton, was a welcome caller at THE BAPTIST office Monday. We wish all Baptists who come to Jackson would call to see us.

—The Christian Endeavorers are now building a \$250,000 hotel in St. Louis for the World's Fair. What are the B. Y. P. U. and Epworth League doing?

—Mrs. J. L. M. Curry bequeathed \$1,000 to the Baptist Home for Aged Women, Washington, D. C., but left \$75,000 to erect a monument to her late husband.

—Rev. A. C. Watkins and family, on account of his wife's health, have been granted a year's leave of absence, from his work in Mexico, and are at the home of his parents at Clinton.

—The Argus says that John G. Lehman publishes a Baptist paper in Germany that has a circulation of 47,000, which is two or three times more than any other Baptist paper in this country. There must be something wrong about these figures.

—Dr. Willingham has just rounded out ten full years as Secretary of the Foreign Mission Board. He has done a work that will tell on all the ages to come. We hope that he may have at least three decades more of laborious, successful work.

—It may not be generally known that, in Superintendent Carter, of the Orphanage, we have, not only a good business man, farmer, teacher, and machinist, but also one of the best preachers in the State. He preached a very able sermon last Sunday morning at the First Church, Jackson.

—Rev. A. Gressett, one of the oldest and best known Baptist ministers in Mississippi, died at his home in Meridian on the 7th inst. He was 74 years of age and most of his life had been spent in East Mississippi. He was for a number of years editor of the Mississippi Baptist.

—In Belfast, Ireland, the city council was "induced" by certain parties to order the delivery of the mails on Sunday, but the laboring people, best business men, and most of the church people, saw in it an invasion of their day of rest and worship and compelled the council to rescind the order.

—Dr. Sampey is in great demand. He spent five weeks this summer with the Moody Bible Institute, lecturing three weeks on Isaiah, two weeks on the Psalms, and preached eight sermons in the Moody Church to very large congregations. He also delivered nine addresses on the "History of Soul Winning in the Bible," at Lake Geneva, Wis., August 4-14.

—On the 4th of September the Board of Trustees of Georgetown College elected Rev. J. J. Taylor, D. D., pastor of the First Church, Norfolk, Va., to the presidency of Georgetown College, to succeed Dr. Gray, who has taken up the work of Secretary of the Home Board, and has moved his family to Atlanta, the seat of the Home Board. We do not know whether Dr. Taylor will accept. He was once before, in 1893, unanimously elected to this high place, and declined.

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Meetings of Associations.

West Judson—Smyrna, C. M. & B. R. R., Tuesday, September 1, 1903.
 Tippah—Pine Grove, eight miles north of Hickory Hill, Wednesday, September 2, 1903.
 Lebanon—McHenry, G. S. I. R. R., Wednesday, September 3, 1903.
 Zion—Unity, ten miles east of Duck Hill, Wednesday, September 3, 1903.
 Copiah—Hopewell Church, ten miles east of Crystal Springs, Wednesday, September 9, 1903.
 Oxford—Clear Creek Church, twelve miles west of Oxford, September 9, 1903.
 Pearl Valley—White Oak Church, Neshoba county, Saturday, October 10, 1903.
 Sunflower—Enon Church, Friday, September 11, 1903.
 Columbus—Belle Church, Monroe county, Friday, September 11, 1903.
 Smith—Mississippi—Jerusalem Church, Amite county, September 12, 1903.
 Pearl River—Bismark Church, nineteen miles south of Monticello, September 12, 1903.
 Chickasaw—Valley Church, Tuesday, September 15, 1903.
 Judson—Center Hill Church, three miles east of Plantersville, Tuesday, September 15, 1903.
 Tishomingo—Cedar Creek Church, five miles southwest of Boonville, Thursday, September 17, 1903.
 Strong River—New Zion Church, seven miles west of Braxton, Simpson county, Friday, September 17, 1903.
 Tallahatchie—Fellowship Church, ten miles south of Ellisville, Saturday, September 19, 1903.
 Mount Pisgah—Rock Branch Church, Newton county, Saturday, September 19, 1903.
 Chickasaw—Enterprise, M. & O. R. R., Wednesday, September 23, 1903.
 Union—Pine Bluff Church, fourteen miles west of Hazlehurst, September 24, 1903.
 Red Creek—Ebenezer Church, Perry county, 4 miles east of Red, G. & S. I. R. R., Saturday, September 26, 1903.
 Bogie Chitto—Smyrna Church, three miles east of Holmesville, Saturday, September 26, 1903.
 Rankin County—Fannin Church, eleven miles north of Brandon, September 29, 1903.
 Yazoo—Mission Church, near Winona, Wednesday, September 30, 1903.
 Calhoun—Gaston Springs Church, three miles east of Pittsboro, Wednesday, September 30, 1903.
 Carey—Centerville, Friday, October 2, 1903.
 Chester—Spring Hill Church, nine miles northeast of Aiken, Saturday, October 3, 1903.
 Ebenezer—Bethel Church, Livingston county, Saturday, October 3, 1903.

Lawrence County—Whitesand Church, five miles east of Mt. Carmel, Saturday, October 3, 1903.
 Liberty—Center Ridge Church, Saturday, October 3, 1903.
 Oktibbeha—Arkadelphia Church, Lauderdale county, Saturday, October 3, 1903.
 Deer Creek—Leona Church, one and one-half miles from Inverness, Y. D. R. R., Tuesday, October 6, 1903.
 Hobolochitto—New Palestine Church, Hancock county, four miles northeast of Nickolson, Wednesday, October 7, 1903.
 Valobusha—Cascilla, twelve miles west of Hardy Station, Thursday, October 8, 1903.
 Mississippi—Liberty, Amite county, Friday, October 9, 1903.
 Central—Utica, on the Y. & M. V. R. R., Friday, October 9, 1903.
 Louisville—Louisville, Saturday, October 10, 1903.
 Bethlehem—Long Creek Church, seven miles east of Meridian, Saturday, October 10, 1903.
 Salem—Mt. Nebo, Jasper county, Saturday, October 10 (?), 1903.
 Pearl Leaf—Leaf River Church, nine miles east of Collins, G. & S. I. R. R., October 10, 1903.
 Magee's Creek—Union Church, three miles north of Tylertown, Saturday, October 10, 1903.
 New Liberty—Mt. Zion Church, twelve miles south of Raleigh, Tuesday, October 13, 1903.
 Aberdeen—Providence Church, Chickasaw county, Tuesday, October 13, 1903.
 Cold Water—Byhalia Church, C. M. & B. R. R., Wednesday, October 14, 1903.
 Sipsey—Shiloh Church, 4 miles northeast of Spunge, Monroe county, Thursday, October 15, 1903.
 Fair River—Union Hall Church, two miles east of Brookhaven, Friday, October 16, 1903.
 Kosciusko—Unity Church, three miles east of West Station, Friday, October 16, 1903.

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Vice is a monster of so frightful mien,
 As to be hated needs but to be seen;
 Yet seen too oft, familiar with her face,
 We first endure, then pity, then embrace.

To keep the mind on good and strive after high things is a surer way of progress and of development than to keep constantly looking for the gins and pitfalls.

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for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, their form of services this element and enabling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

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Department.

W. B. PRICE, EDITOR.

The Daily Readings.

Monday 14. Isa. 36. Open challenge to faith (v. 18). Compare Isaiah 37:10.

Tuesday 15. Isa. 37:1-20. Hezekiah's prayer and answer (vs. 16-20). Compare Isaiah 37:36.

Wednesday 16. Isa. 37:21-38. Isaiah's consolatory message (v. 29). Compare Isaiah 40:33, 51.

Thursday 17. Isa. 38. Hezekiah's song of thanksgiving. Compare Psalm 118:1, 2.

Friday 18. Isaiah 40. Hezekiah tested and found wanting (v. 6). Compare II Chronicles 32:31.

Saturday 19. Isa. 40:1-17. Jehovah's transcendence and greatness. Compare I and II Peter 1:3-13.

Sunday 20. Prayer Meeting. B. Y. P. U. Day. Christian Culture Sunday. (Send to Headquarters for Material.) II Timothy 2:15; Acts 17:11.

S. S. Lesson. Abundance from Evil. I Peter 4:1-12. (Teacher's Lesson.)

The 34th annual session of our State B. Y. P. U. will meet with the First Church, Meridian, in November.

This week's issue of The Baptist Union will tell every wide-awake pastor, town or country churches, how to start the important studies by Dr. Sampey in "The Gospel in the Psalms."

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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Sweet Annette.

Infant daughter of Mr. and Mrs. B. O. McGee died August 28, 1903, 5 o'clock p. m. She came and blessed our home with her bright, sweet presence six months then Jesus came and took the little child unto Himself.

We have laid her precious little body away in a quiet, beautiful spot, but the sweet memory will ever live in our hearts and lives and lead us heavenward.

W. F. Woodyear.

On August 21, 1903, the death angel separated the soul from the body of Bro. W. F. Woodyear, age 64 years and 7 months. Twenty-one years ago he united with Union Baptist Church. Since that time he has been a faithful member. He expressed no fear of death, but rather gave utterance to the words of Paul, "For me to die is gain." He was a good citizen, devoted husband, lovable father and loyal Christian. Wife, children, relatives and friends, dry away your tears. He is waiting over there to greet each of us who has been washed in the blood of the "Lamb."

His Pastor, HOMER H. WEBB.

Roxie, Miss.

Mrs. J. T. Lyon.

On the 14th of August, 1903, Sister Lyon, wife of Bro. J. T. Lyon, passed over in perfect faith of her promised inheritance. She was born in Franklin county, Tenn., on the 10th of April, 1841, and moved to Mississippi in 1859, in which State she lived the rest of her life.

For the greater portion of her life she was a devoted Christian and for a number of years has been a faithful member of the Pheba Baptist Church, and lived to see all of her children members of the same church. For several years she was a constant sufferer and for a year before her death she was confined to her home. Yet amid all her afflictions she manifested that Christlike patience. Though her devoted husband and children, who never tired of administering to her comforts, with many friends mourn her loss, yet our loss is her eternal gain.

Call her back? Not if we could; Her life is lived, her crown is won. Forward on, and do the good And end the work as she has done.

Her pastor, W. H. THOMPSON.

Married.

Brumfield-Quin.

In South McComb City, on September the 6th, 1903, Mr. J. D. Brumfield and Miss Annie Quin were united in marriage, the writer officiating. We wish for them a happy life.

J. B. QUIN.

—Rev. W. Y. Quisenberry, of Decatur, Ala., spent Sunday in Jackson. He is spending his vacation traveling for Judson Female College. He is engaged to help Pastor Yarbrough in a meeting later on.

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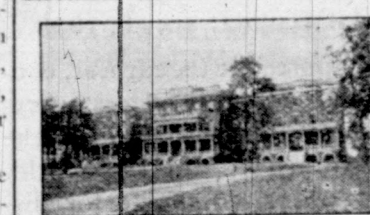
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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

THE BAPTIST, JACKSON, MISS.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. F. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.

September, 1903.

Subjects—The Foreign Board.

1. Pledge for People: Pleasant place, pleasant program, previous preparation, prompt performance, persistent prayer—this perfection may be produced.
2. Our Foreign Missionaries: Read John 17:10. The commission John 20:21; 4:12. Supply Phil. 4:19; their creed John 3:16; their motto: Je-ho-vah-im; the Lord my banner. Ex. 17:15.
3. Hymn: "How Firm a Foundation."
4. Project of Thanksgiving: In 1898 the Foreign Board had 76 missionaries, 117 missionaries' assistants, and its receipts were \$12,419. At the five years, the last report was 127 missionaries, 175 assistants and \$218,512.22, an increase of \$45,000 over last year. Thirteen new missionaries sent out during the year, two others appointed.
5. Echoes from the Fields: See Convention Report and Foreign Mission Journal.
6. Hymn: "Jesus, All-Right."
7. Selections from the Bible: "The Foreign Mission Board," C. S. Gardner, D. D.
8. Business: Consider Recommendations of the Foreign Board.
9. Five Minute Address on the Watch-word of the Foreign Board for this year: "We can, we should, we will advance."
10. Woman's Work: W. M. U. aux. S. B. C. contributed \$1,000 to the F. M. B. \$2,557.87, being the result of their Christmas Offering. What plans can this Society adopt by which its contributions may be enlarged this year?
11. "Faith from the Field": "Christ's Second Campaign," Rev. J. W. Millard.
12. Ask several members to lead in short prayers for the work of the Foreign Board. It is far better to have several short prayers by several members than one long one.

STATE OF OHIO, CITY OF CLEVELAND.

FRANK J. CHENEY, Deed Book 188, is the senior partner of the firm of F. J. CHENEY & SONS, doing business in the City of Toledo, County of Lucas, State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of CHENEY'S CATARRH CURE, FRANK J. CHENEY, Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

ATTEST: A. C. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials.

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After treatment. Before treatment.

Cancer Cured.

Searcy, Ark.
Dr. R. E. Woodard, Little Rock, Ark.
Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous oils a very short time. The Oil Cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully,

Mrs. L. E. Pace.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.

Enclose stamp for reply. Call on or address DR. R. E. WOODARD, 506-508 Main St., Little Rock, Ark.

RICHMOND, VA., July 25, 1903.

DEAR SISTERS:

God has graciously blessed us in the work we are doing for Him. The past year was marked by the greatest number of baptisms (1,790), and the largest receipts (\$218,512.62), we ever had for one year in the foreign mission work. Of all given, the women's societies contributed about one-sixth. This year the Convention instructed the Board to lay out our work on a basis of \$300,000, and the Woman's Missionary Union, in their annual meeting, agreed to try to raise \$50,000. This will require a considerable increase on last year's gifts. We are confident that in the great advance we are making much is due to the earnest efforts of the sisters, and we trust that your increase in gifts will keep up in proportion to that of the brethren.

We are sending out some excellent female workers. Others are applying to go. Can we not depend on the women who stay at home to support those who have gone, and make it possible for others to go?

Your "Christmas Offerings" have been a great help to the work. China has been blessed by your gifts. Can you not raise \$10,000 this year for the work in that great country?

We appreciate your help in extending the circulation of the Foreign Mission Journal, and hope that you will take subscribers everywhere you can. We want to run the circulation up to 40,000. Many sisters can

Gives Perfect Health.

Fully nine-tenths of the ills of mankind can be traced to irregularities of the stomach and bowels. When these important organs fail to act regularly, the system becomes clogged with impurities, and perfect health is impossible. MOZLEY'S LEMON Elixir is a pleasant lemon drink which acts gently and thoroughly cleanses the system. It is the perfect liquid laxative and is good for every member of the family. Fifty cents a bottle at all drug-stores. MOZLEY'S LEMON HOT DROPS are without an equal for COUGHS, COLDS, BRONCHITIS, SORE THROAT, etc.

Mozley's Lemon Elixir.

"One Dose Convinces."

get a club of ten or more subscribers, and thus do real mission work.

Thanking you for your cordial co-operation,

Yours fraternally,

(Signed) R. J. WILLINGHAM, C. S. P. S. We furnish free mission tracts and sample Journals to anyone who applies for them.

RECOMMENDATIONS OF FOREIGN MISSION BOARD, ADOPTED BY WOMAN'S MISSIONARY UNION, AT FIFTEENTH ANNUAL MEETING, SAVANNAH, GA., MAY 9, 1903.

We appreciate the earnest, consecrated zeal of our sisters in trying to send the Gospel of the Lord Jesus into all the world. Their organized efforts for disseminating information, awakening interest and gathering contributions are accomplishing great good both by influencing our churches, and also by results which are coming to those in foreign lands. Feeling that we can depend upon our sisters for continued help, we make the following recommendations for the Convention year, 1903-1904.

First—That you do all in your power to disseminate information by scattering tracts, getting subscribers for the Foreign Mission Journal, and telling as far as possible to those around you of what the Lord is doing in this work. Through your help the Foreign Mission Journal has received thousands of new subscribers, and we wish ten thousand more this Convention year. We look to you to help secure these.

Second—We ask that you again make a "Christmas Offering" for the great work in China. Your gifts in years past have helped much to develop the

work in that great country, which now seems open to the Gospel as never before. Women can do a work in the homes of China that others cannot, and we hope the women in this land will help the earnest female missionaries in that land by furnishing the means for their support.

Third—We ask that you will assist the Sunday School Board in bringing prominently before the Sabbath Schools the special "Missionary Day," which has been so helpful in gathering contributions from the young people, and at the same time training them in Mission Work.

Fourth—We would impress the duty of systematic and proportionate giving, and ask that you use your influence in bringing this subject to the attention of the churches.

Fifth—A large proportion of our workers in the foreign lands are females. We ask that you raise enough to support the women of the Board, who are working in foreign lands. To this end we request that you try to raise during the coming year \$50,000.

Do You Know What it Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 99 Seneca Bldg., Buffalo, N. Y. All leading druggists have it for sale.

Peabody College for Teachers.

31 Instructors. 17 Departments.
And a School of Observation.
Write for Information to
PEABODY COLLEGE,
Nashville, Tennessee.

Summer Tourist Tickets.

Queen & Crescent Route will place on sale, beginning June 1st, and continuing until September 30th, inclusive, round trip tickets at greatly reduced rates, to all summer resorts. Apply to the nearest ticket agent for detailed information, or to the undersigned.

R. J. ANDERSON, A. G. P. A.

GEO. H. SMITH, G. P. A.

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For Domestic or Factory use. A single car load at Wholesale Prices. Write us. Muscogee Coal Co., Birmingham, Ala.

TEMPERANCE.

BY W. H. PATTON.

Twenty Reasons for Opposing the Saloon.

1. It never builds up manhood, but tears it down.
2. It never beautifies the home, but often wrecks it.
3. It never increases one's usefulness, but lessens it.
4. It never allays the passions, but inflames them.
5. It never stills the tongue of slander, but loosens it.
6. It never promotes purity, but poisons it.
7. It never empties almshouses and prisons, but fills them.
8. It never protects the ballot box, but defiles it.
9. It never makes happy families, but miserable ones.
10. It never prompts to right doing in anything, but to wrong.
11. It never prepares one for heaven, but for hell.
12. It never diminishes taxes (with all its revenue), but increases them.
13. It never renders the Sabbath quiet, but desecrates it.
14. It never protects our property nor personal safety, but endangers them.
15. It never helps one to get a good insurance policy on his life, but militates against it.
16. It never creates ambition and thrift, but invites laziness, profligacy, poverty, idleness and crime.

17. It never builds up the church, but peoples the station-houses, prisons, and chain-gangs.

18. It never refines character nor promotes Christian grace, but is a destroyer of the soul.

19. It never teaches honesty and uprightness, but incites the incendiary to apply the midnight torch.

20. It never protects a man, but robs him of his money, his family happiness, his good name, his hopes and all endearments of life.—American Issue.

DRAKE'S PALMETTO WINE.

For Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes. Every case is cured absolutely with one dose a day; gives immediate relief and cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE BAPTIST who needs it and writes for it. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

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6:50 p. m.	Leave Hattiesburg:	3:42 a. m.
	8:15 a. m.	
10:00 p. m.	Arrive at Gulfport:	9:50 a. m.
No. 2.	No. 4.	No. 6.
	Arrive at Jackson:	
11:55 p. m.	2:15 p. m.	10:00 p. m.
	Leave Hattiesburg:	
9:12 p. m.	10:20 a. m.	7:25 p. m.
	Leave Gulfport:	
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These wonderfully curative waters are found five miles west of Hattiesburg on the Gulf and Ship Island Railway. This spring is 4 feet deep and 9 feet square, and so clear that the smallest object at the bottom can be seen as distinctly as if there were no water in the bowl.

Flow 300 Gallons Per Minute.

This BEST OF MINERAL WATERS can be had for \$1.50 for a 5-gallon demijohn and \$1.00 off when demijohn is returned. The express companies return demijohns free.

A STRONG TESTIMONIAL.

In April last I contracted typhoid fever, which lasted 90 days. I was free from fever about 14 days when I again took malarial fever, which lasted 7 days. By this time I was completely prostrated; could not eat anything without great suffering from indigestion. In this condition I reached Mammoth Springs weighing 124 pounds and going down every day. I leave today after a stay of 37 days strong and well, weighing 157 pounds. I feel that there is nothing like Mammoth Springs water for sick folks.

J. H. LADNER.

Rates \$8.00 to \$10.00 a week for board. One-third off for children, and ministers of all denominations \$5.00.

For water or any information address

Mammoth Mineral Springs and Hotel Co.,
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SOUTHERN FEMALE COLLEGE,
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Will open its Sixty-first Session September 16th, 1903. Splendid Buildings and Equipments; Elegant Home and surroundings, under Christian and Refining Influences; Faculty of Specialists from the best schools of Europe and America; Fifteen Schools (Special Business and Teacher's Courses); Fine Climate, winter and summer; Remarkable Health Record; European-American Conservatory and School of Fine Arts. For handsome catalogue address M. W. Hutton, President, Southern Female College, La Grange, Georgia.

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Represent culture and fruit
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Announcement of Important Changes

Beginning with 1904, the quarterlies will be greatly improved and enlarged. The Senior will be 48 pages, and will be finely illustrated. The Advanced will also be enlarged and illustrated. Important changes will be made in the Teacher and Superintendent. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, Our Story Quarterly, for beginners will appear early in the new year.

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
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Senior	4 cents	OF ALL KINDS	
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Intermediate	2 "	Advanced Home Dep't	2 "
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	per copy per quarter		
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Young People (weekly)	13 cents	50 cents	
Boys and Girls (weekly)	6 "	25 "	
Our Little Ones	5 "	20 "	
Young Reaper (semi-monthly)	3 "	14 "	
Young Reaper (monthly)	2 "	7 "	

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Dr. Jones, in his thirty-fourth year of professional life, has made a record for success in curing diseases raised in the locality of his professional standing is, to all necessary to refer to it, etc., justly written.

His practice includes and ALLIGES. The practice is here are real.

1st. He is not Hypnotic of the different schools makes him a good tool good for his patients. He demands and expects delights to know he is in makes no pretensions as followed to insure success to do with the cases and not fault-finding.

If you put yourself and money don't take the place the patient should be as the means. Such determine his services under such other remedies. Commend operations many systems his services. In connection statements are sustained.

Without confidence expected. One paid his fee well for ten or fifteen days—exciting the congratulatory letters, prescriptions laid down presenting, a great troubled, goes on to minutes.

Treatments require but build one up and, while it to take child form or other this if they wish in the State confined to bed and loses was put before the horse mineral water and change right determination all in well.

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length year of professional life, has made a record for probably has never been surpassed. Born and practicing in the most sickly places, his professional new comers, so well known that it would seem some misconceptions as noticed by letters received.

MENTS as well as ALL diseases of BOTH SEXES of cures in every ailment has indeed seemed in this wonderful record:

a party spirit—His familiarity with the medicines all as of the different modes of cure without drugs, hands of the Master Builder. 2nd. Nothing is too furnishes the medicines and other requisites. 4th. patients that his advice must be taken. 5th. He hands and constantly prays for His help. 6th. He healer but insists that his prescriptions must be. Eradicating the idea that their money has any. He insists that his patients be prompt, true to them, doubting but hopeful and confident.

Jones burn all bridges behind you. With him your cure. He feels that the cure must be effected and by the help of God to be cured with DR. JONES bring the good results. To such as can accept he would say, don't wait to try this, that or the once. Health resorts, mineral waters and surgical ling as a specialty do not yield as good results as them, or after them they may be all right. These most wonderful record.

part of the patient such as the following may be expected. One paid his fee well for ten or fifteen days—exciting the congratulatory letters, prescriptions laid down presenting, a great troubled, goes on to minutes.

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Dr. Jones displays such a happy disposition doubt vanishes. This is going to get any one

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefited thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. (The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876—1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.
Graduate National School of Osteopathy 1900.
Graduate Chicago School of Psychology 1899.
Ex-President Board of Health and Howard Association, Crystal Springs.
Member Southern Homeopathic Medical Association.
Member American Association of Official Surgeons.
Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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